

For Lewis Schreyer

Short and Pleasant

VV A

TO THE

FAITH and CHURCH

COMPOSED

Many years since by that Eminent Divine,
Richard Hudleston, of the English Congregation
of the Order of *St. Benedict*; and now Published
for the Common Good by his Nephew *Mr. Richard*
Hudleston, of the same Congregation: Dedicated
to the Queen Dowager.

To which is annexed;

His late Majesty King *CHARLES II.*'s Papers found in
his Closet after his Decease.

As also

A brief Account of what occurred on His Death
regard to Religion.

Permissu Superiorum.

GR



HOLY-ROOD-HOUSE

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TO THE
QUEEN-DOWAGER.

Madam,

IT is not only the Honour I have
of being in your Majesties Ser-
vice ever since your first Ac-
cession to the Crown of these
Realms, which gives me the bold-
ness to lay this little Offering at
Your Royal Feet: But the Book it
self brings along with it so many
good Qualities, which will recom-
mend it to Your Majesties perusal,
that I thought I could do no less.
For it contains the most Excellent
Subject, and that which lies nearest
Your Royal Heart, the Doctrin of
the Catholic Church: and this so
clearly deduced and evinced, that I
dare say it shines no where brighter,
except in Your Majesties Life and
Example; Ecclesiastical Writers on-

To the Queen Dowager.

ly draw the Lines, while the Lives of good Christians lay on the Colors: And tho' *all the Glory of the King's Daughter be from within*, yet all the Beauty which charms the Eye, and renders the Church as Lovely as She is Holy, is *from without*, in the Piety of her Children, especially of Queens. So that this *Theory* added to Your Majesties *Practice*, mutually illustrating each other, I am persuaded, is sufficient to convince the most Obstinate of the Reasonableness of our Service on the one hand, and on the other to force this Confession from the most Prejudic'd, That such an Eminent uninterrupted course of Devotion, and every Good Work, cannot be inspir'd or maintain'd, but by a Religion *pure and undefil'd*, and guiltless of all those Blemishes which the Ignorant and Malicious cast upon it. Wherefore, by presenting

To the Queen Dowager.

Presenting this Book to your Majesty, I do a Duty to Religion, and an Act of Justice to the Learned Author, by setting his Doctrine in the clearest Light. But Your Majesty has a Title to it which is incommunicable, and which You will esteem the fairest Flower in Your Crown; it being read, and approv'd, and highly commended by His late Majesty of ever blessed and Glorious Memory, and having laid the foundation of that Conversion of His to the Catholic Church, of which Your Majesty is so irrefragable a Witness, and which Your Majesty would look upon as the happiest Moment of Your own Life as well as of His, had it not been so near his last. But if this Consideration affords Your Majesty the greatest Subject of Comfort, the View of this Book will furnish You with as great an one of Admiration; it calling to your Mind the secret workings of God's Providence, which

To the Queen-Dowager.

forgers not to be Merciful, even when we lie under the scourges of his displeasure. This Book fell into the King's Hands when almost all other were arm'd against Him: It was His faithful Companion, when all the World had deserted Him, but shew'd that God had not. At that very time when the Power of Darkness prevail'd, and began to over-spread three Kingdoms, Almighty God, by the means of this Book, made Light to shine out of Darkness, and began thus early to recompence his Temporal Obscurity in his retirement at *Mosely in Staffordshire*, by sowing in his Heart the Seeds of an indeficient Light, which thro' all the opposition of the three Enemies of Mankind, by the unwearied Hand of Providence wrought themselves at last into a perfect day. And as that Providence made me an unworthy Instrument in preserving the Person of my Sovereign
which

To the Queen Dowager.

(which I mention not to arrogate any thing to my self, for I did no more than the Principles of my Religion and Allegiance oblig'd me to) so it appointed me the Keeper of this Excellent Treatise, to which God gave such an admirable increase. And the same Reasons which made me keep it ever since as a great Treasure, have at length prevail'd with me to make it public, that others may enrich themselves by it. After which Resolution taken, I did not long deliberate to whom I should make the first tender of it, it being Your Majesties in Right of the King; and as such I lay it with my Self at Your Sacred Feet; being,

MADAM,

*Your Majesties most Faithful,
most Humble, and most
Obedient Subject and Chaplain,*

John Hudleston,



THE
PUBLISHER
TO THE
READER.

THo' this great in little Volume
needs no other Recommendation
than the bare Perusal, nor the Writer
of it other Encomium than his bare
Name to give credit to both; the Work
it self ennobling the Author; and the
Author the Work: Yet to give
each its due weight, and let the Read-
er more clearly understand as well the
Fruit by the Tree, as the Tree by the
Fruit; take here a short Abstract,
first of the Author's Life, next of the
Reasons or Motives of this present
Publication. Concerning the first,
please

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please to know, the Book was long since composed for the medicinal Instruction of a private Friend, by my Uncle Mr. Rich Hudleston, the youngest Son of Andrew Hudleston of Farington Hall in Lancashire. He was born towards the end of the Reign of Queen Elizabeth. When he arrived to the years of maturity for Studies, he was sent to Rhemes in France, where he became an exquisit Proficient in Poetry and Retoric; from Rhemes he went to Rome, where he passed his Schools of Philosophy and Divinity with an Improvement proportionable to his great Wit and Industry. These Studies compleated, that he might effectually advance as well in Piety as Learning, he entred into a Religious State, and was professed at famous Mont Cassine, the first Monestry founded by the holy Patriarch St. Benedict in Italy. In this holy place he spent

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spent divers years in Solitude, Prayer, reading the Scriptures, Councils, Fathers, &c. In which Theory having attained to an eminent degree of Perfection, at length, thoroughly qualified for an Apostolic Missioner, he returned into England. Here, like another St. Augustin, endued with an Evangelical Spirit, he exerted his Talents in Preaching, Teaching, Disputing, and reducing his Stray'd Country men to the Sheepfold of Christ; And it pleased the Divine Goodness to bless his endeavors, and second his words with extraordinary success. In all, as well public Debates, as private Conferencas, he still came off a Conqueror; insomuch that many chief Families, as those of the Irelands, Watertons, Middletons, Traps's, Thimblebyes, &c. in Yorkshire; those of the Prestons, Andertons, Downs's, Traffords, Shirburns, Inglebyes, &c. in Lancashire; with
num-

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numberless others of all States and Conditions, owe, next to God, their respective Reconciliations to this worthy Benedictin. But I do not pretend here to frame a Panegyric; it may suffice in short to aver, that the Purity of his Life bore equal measures with the Candor of his Doctrin, both unblemished; And that after thirty years of faithful Labors in Christ's Vineyard, he rested in peace, leaving behind him a sweet Odor of Vertue to all Posterity. He writ on several Occurrences several Treatises, of which one is this small but Fortunate Book we now publish: Fortunate I say, in that, God so ordaining, it became an occasional Instrument towards the Conversion of our late Sovereign Lord King Charles II. to the Faith and Unity of the Catholic Church.

To explain my self in this matter. The malignity of the Times, and the Disasters ensuing thereupon for above

the

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these forty years, have been too pernicious to be soon forgot. There are none so ignorant, who have not heard of the Defeat of His late Majesty's Army by the Rebels at Worcester, on the third of September, 1651, and of the then Preservation of his Sacred Life and Person by the Care and Fidelity of his Catholic Subjects, of whom I acknowledge myself the most unworthy. In this sad Conjunction it was, that the desolate King, after having been harass'd to and fro night and day, in continual Fatigues and Perils, from Wednesday, the day of the Battel, till Sunday following, (the particulars of which are out of the Sphere of my present Design to enlarge upon). at last found an Asylum and Refuge at Mr. Whitgrave's House at Molely, whither divine Providence not long before brought Me, and where I had first the Honor of attending upon him. During this Retreat, whilst Mr. Whitgrave,
his

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his Lady, and Mother, (who alone of all the houshold were privy to the Secret) were often busied in watching, and other discharges of their duty towards his Accommodation and Safeguard, His Majesty was pleased to entertain himself for the most part with me in my Chamber, by perusing several of my Books; amongst others he took up this present Treatise, then a Manuscript, lying on the Table of a Closet adjacent to my Chamber: He read it; He seriously considered it; and, after mature deliberation, pronounced this Sentence upon it, (viz.) I have not seen any thing more Plain and Clear upon this Subject; The Arguments here drawn from Succession are so conclusive, I do not conceive how they can be denied. Now, that this was not any sudden Motion, or superficial Complement of His Majesty, but the Product of a Real and Solid Conviction, is manifest by the tenor and gravity of the words themselves.

B

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selfes; by the Papers found in his Closet after his decease under his own hand, which seem, even in the very manner of expression, to breathe the same Spirit and Genius with that of the Book; and lastly, by those truly Christian Catholic Resolutions he took (albeit, through frailty, late) in disposing himself for an happy departure out of this World, by an entire Reconciliation to God and the Church. For this cause I have annexed to the Close of this Treatise, as well the before-mentioned Papers, as also a brief Account of what upon my own knowledge occurred at his Death in regard to Religion. If therefore evincing Arguments, confirm'd by the final Sentiments and Example of a King known as great in Judgment as Dignity, may, through the Influence of Divine Grace, be prevalent: I have just reason to hope this little Book will have the same effect upon Others as it had upon Him; the sole Motive of the present Edition.

A



A

Short and Plain WAY

TO THE

FAITH & CHURCH.

A Lmighty God, who (as
(a) *St. Augustin* well <sup>(a) *Aug. in*
Mann. 11. 2.</sup>
observeth) *tho' he change*
his Work, alters not his De-
sign. Having from all Eterni-
ty decreed to bring Man to
his final End and Happiness
by Obedience; what he ef-
fected not in the *first Adam,*
he accomplish'd in the *second;*
whom he made. (b) *Author* <sup>(b) *Heb. 1.*
v. 9.</sup>
of Eternal Salvation to all
that obey him, and observe
his Law; for God hath pro-
pos'd him a *Propitiation by*
B 2 Faith,

2 *A Short and plain Way*

(a) For in Christ Jesus neither Circumcision nor Uncircumcision availeth any thing, but Faith which worketh by Charity, Gal. 5. v. 6. Without Faith it is impossible to please God, Heb. 11. v. 6.

All the Prophets witness, that through his Name all that believe in him shall

Faith, &c. Rom. 3. 25.

2. And therefore in his Eternal Providence ordaining a lively (a) Faith as the chiefest means whereby we are to work out our Salvation, he hath Essentially implied in the Exercise thereof an humble Subjection and Obedience of our understanding to his revealed Will, so as the very Act of Belief, is in holy Scripture often stiled (b) Obedience.

receive remission of their sins, Act 10. v. 43. The just man liveth by Faith, Rom. 1. v. 17. (b) All obey not the Gospel, Rom. 10. v. 16. Who hath bewitched you not to obey the Truth? Gal. 3. v. 1. If any man obey not the Word. 2 Thes. 3. 14. Ye have obeyed from your very heart unto the form of Doctrine whereunto you are delivered, Rom. 6. v. 7. Rendering Vengeance unto them, &c. which obey not the Gospel of our Lord, 2 Thes. 1. v. 8. Who did lett you, that you did not obey the Truth? Gal. 5. v. 7.

3. Wherefore great assuredly and dangerous is their mistakes, who in the Mysteries of Christian Religion

to the Faithful Church. 31

ligion deny or doubt, when the dim Light of Natural Reason affords them no clear apprehension of the Object; seeing God in these affairs (thro' the demerit of our first (a) Transgression) exacteth from our understanding, rather by a submissive (b) Faith, to give assent, than by the Light of Natural Reason, to receive satisfaction.

(a) Being inordinate affection of Knowledge, Gen. 3. v. 5. *Thou shalt be as Gods knowing good and evil.* (b) Unless you believe, you shall not understand. Isa. 7 v. 9. *According to the translation of the Septuagint. Not quickness of Understanding, but simplicity of*

Belief, maketh the People or Vulgar sort most secure, August. contra Epist. Fundam. c. 4.

4. For so great is man's in-bred desire to know, and even in the state of Innocence so nearly bordering upon excess, that the crafty (c) Serpent thought it his best advantage to assail us in that unsatiable appetite of Knowledge

(c) Gen. 3. 5. *The Serpent said to the woman, &c. what day shall you eat thereof your eyes shall be opened, and you shall be as Gods, knowing good and evil, 2 Cor.*

4 *A short and plain Way*

II. v. 3. But
I fear as the
Serpent se-
duced Eve
by his subti-
lity, so your
senses may be
corrupted,
and you fall
from that
simplicity
which is in
Jesus Christ.

ledge; in our own inclinaci-
on, (naturally prone there-
unto) seeming to his ma-
lignant subtility the fittest
Byass to draw us to his de-
sign'd Mark, our everlasting
Destruction.

The search-
er of Maje-
sty shall be
oppressed
with Glory.
Prov. 25. v.
27. Search
not things
higher than
thy reach,
neither seek
the things
which are
too mighty
for thee:
But what
God hath
commanded
think upon
that with
reverence,
and be not
curious in
many of his
works, -- for
it is not
needful for
thee to see.

5. But the Wisdom of our
Heavenly Physician percei-
ving us to surfeit on that for-
bidden fruit, contrived a Re-
medy opposite to the disease,
curing that excessive desire
to know, by prescribed absti-
nence from curious search of
his Mysteries; and in just
punishment of the Minds
Rebellion (a) captivating it
to an obsequious belief of
things not appearing and un-
searchable; that what Pride
of Wit and Reason had lost,
might be regained by an
humble

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humble Obedience of Faith;
and the Mind believing it
fastly, what it cannot clearly
understand, might better
satisfie for rebellious affecta-
tion of Knowledge.

with thine
eyes, those
things that
are hidden;
for many
things are
shewed thee,
above the ca-
pacity of
Men, and the
meddling

with such hath beguiled many, and an evil opinion hath de-
ceived the Judgement, Eccli. 3. v. 21, 22, 23, 24. (a) Bring-
ing into Captivity every [thought] or Understanding to the
Obedience of Christ, 2 Cor. 10. v. 5.

6. Wherefore God having
ordained (as before I said)
a supernatural Faith, so ab-
solutely necessary to Salvati-
on as without it (a) none can
be saved, and further more
(on his part) earnestly de-
siring (b) that all should be
saved, and come to the know-
ledge of the Truth; His in-
finite Goodness and Provi-
dence (c) (never forsaking
his Creatures in necessities)
hath undoubtly provided
some (d) assured way or
means,

(a) Heb. 11.
2. 6.
Rom. 8. 28.
A. 10. 43.
See Num. 3.
(b) 1 Tim.
2. v. 4.
(c) To them
who do
what they
are able,
God deni-
eth not his
aid; a com-
mon Axiom
amongst
Divines.
God would
have none
to perish, but
would have
all men to
come to re-
pentance, 2
Pet. 3. v. 9.
(d) See Isa.
55. thro' out

6 *A short and plain Way*

and particularly v. 8.
Where Almighty God
promiseth, that there
shall be a
path and

way, and it shall be called the holy way, and it shall be so direct and plain a way (to us) as even Fools cannot err in it.

(a). Faith is
the substance
of things hoped for, the
Argument
of things not
appearing.

Heb. 11. v. 1.

We see now
as by a Glass
in a dark

sort, but then
face to face;

now I know
in part, but
then I shall

know, as I
am known

1 Cor. 13.

v. 12. [b]

Rom. 10.

How shall

they believe

in him of

whom they

have not

heard? how

shall they

hear with-

out a Prea-

cher? How

shall they

means, by which all may
sufficiently know, and so
obediently embrace saving
Faith.

7. Which *Faith*, or supernatural Knowledge, being in it self (a) *obscure*, and of things far transcending the Sphere of Humane Capacity, & yet by Divine Ordinance to be obtained by (b) *hearing*, it followeth necessarily, that there must be some (to us certainly known, and) undoubted (c) *Authority*, which may deliver as from God those things wherein he thus exacteth our belief, upon which *Authority*, as upon a certain Ground or Basis, while we rely, we may be raised up to the necessary Know.

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Knowledge, Love, and Service of his Sovereign Majesty.

Preach unless they be sent? &c.
ver. 14, 15.
Then Faith is by hearing.

ibid. ver. 17. (e) See this proved at large, Num. 14. following: if Gods Providence Govern Human Affairs, [faith St. Aug.) we must not despair or doubt, but that he hath ordained some certain Authority upon which staying our selves, as upon a certain ground or step, we may be lifted up to God, Aug. Utilit. Credendi.

8. Now this *Authority* must neither be *Divine only*, nor *only Human*, but *Human inspired by God*: Not *only Human*, in regard of the (a) weakness, ignorance and error of mans understanding, even in things natural, and of inferior Alloy; whereas the Knowledge of that saving Truth must be *certain* and *infallible*, of matters heavenly and supernatural.

(a) Error & tenebris peccatoribus concreta sunt, Eccli. cap. 11. 16. Error and darkness had their beginning together with sinners: For the thoughts of mortal Men are fearful, and our forecasts are uncertain, because a corruptible Body is burthened to the Soul, and

the Earthly Mansion presseth down the ----- mind that is full of cares: hardly can we discern the things that are upon Earth, and with great labour find we out the things that are before us: but who can seek out the things that are in Heaven; or who can know thy Counsel (O God) except thou give him Wisdom, and send thy Holy Spirit from above? for so the

9. Neither

8 *Short and plain Way*

ways of them that are upon Earth are made streight, and men are taught the things that are pleasing unto thee, and are preserved thro' thy Wisdom, Sap. 9. v. 13. 14. &c. Isa. 40. v. 13. Rom. 11. v. 29. 1 Cor. 2. v. 16. See the Book of Wisdom, Prot. Translation in the places mentioned.

(a) This is proved at large by St. Aug. in the Preface of his Book of *Christian Doctrin*, both by Reason and Divine Authority, where he thus concludeth, *How should it be true which is said, The Temple of God is Holy, which you are, if God would*

9. Neither must it be *Divine alone*, without the Ministry of *human Authority*, appointed to that end by God, in regard his infinite Wisdom doth not ordinarily (a) teach us the Mysteries of Faith in that manner; as appeareth by the *Law, Prophets, and Gospel* thro'out; so expounded, as to this particular, even by our Adversaries.

pronounce, and give no Answer from this Temple, but all which men should learn he would deliver from Heaven, or by Angels? This Truth is also expressly confessed and taught by Calvin, Inst. lib. 4. cap. 1. sect. 5. Where he says, "We see that God, who could in a moment perfect his Elect, would notwithstanding that they should not grow to their full strength but by Education of the Church, &c. For this purpose it was his Will, that in times past there should be sacred Meetings at the Sanctuary, that the Doctrines pronounced by the mouth of the Priest might nourish or increase the Consent or Unity of Faith, &c. And as he did not send them before the Gospel to learn of Angels,

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“but raised them Teachers from the Earth, who might truly perform that Angelical Function; so his Will is at this day, that we should teach in a manner agreeable to Man's Nature: and as formerly he was not content with the Law alone, but added Priests, Interpreters, from whom the People might enquire, or receive the sense or meaning thereof; so in these times also. Thus Calvin. And Bishop Bancroft, in his Sermon preached the 8th. of February, saith, “God hath bound himself to his Church, “of purpose that men by her good direction might in matters of doubt be relieved.

10. To what may be objected, Isa. 54. 13. *All shall be taught of God; and Jerem. 31. 34. Every one shall no more teach his Neighbour, &c* we answer briefly, it is the manner of holy Scripture, in such things as are principally wrought by God, to speak as if he alone wrought them, without Means or Instrument; that all Glory may be given to Him alone, who imparts to the Instrument its force and aptness to co-operate.

11. This certain Authority

10 A short and plain Way
rity therefore, by which *all*
at *all times* may be suffici-
ently directed and resolv'd in
all Points of Faith, as by an
External, Competent and an
Infallible Judge, cannot be
the *written Word* alone, as
Protestants affirm.

(a) O won-
derful pro-
foundness
of thy
words!
wonderful
profound-
ness! O my
God, it ma-
keth a man
tremble to
look upon
it, St. Aug.
in Confes.
li. 2. c. 14.
O the depth
of the Wis-
dom and
Knowledge
of God!
how incom-
prehensible
are his judg-
ments; and
unsearcha-
ble his ways.
Rom. 11. 33

12. *First*, in regard it is
obscure, both for the (a)
depth of matters contained,
and *manner of delivering*
them, *dark, ambiguous, al-*
legorical: *Secondly*, it expres-
seth not *all matters of Faith*;
as, what Books are Scrip-
ture, what not; that God
commanded the Sabbath to
be changed; that there are
two Natures in Christ, and
but one person, &c.

13. *I bidly*, That Autho-
rity which is *Supreme Judge*
in *doubtfull affairs*, must ne-
cessarily

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cessarily be such, as, with *all* them who acknowledge and receive it in that kind, it may be able *clearly* and *efficaciously* to determin *all* their Controversies; but Scripture alone is not able to do this, in all (a) controverted Points of Religion; for it doth not in all of them clearly pronounce Sentence, nay, even *Lutherans* and *Calvinists*, *Anabaptists* and *Arians*, (who acknowledge it for Judge) after whatsoever is therein pronounced, continue still in their violent and virulent (b) alterations; no Party confessing Scripture to have given sentence against them: whereas the Judge should so pronounce Sentence, as the one party may know themselves condemned

(a) See before Num. 12. And to the instances thereof, may be added, that such as are baptized by Heretics ought not to be rebaptized; that the B. V. Mary was a perpetual Virgin, yea, that the H. Ghost is one substance with the Father and the Son,
 (b) The Dissensions that are among us (saith Nich. Gallus a Protestant) are not light, nor of light, but of chief Articles of Christian Doctrine, as of the Law & the Gospel, of Justification and good Works, of the Sacra-

12 *A short and plain Way*

ments, &c.

Thus *Nich.*

Gallus in

Thef. &

Hypoth. He

might have

added, with

Solucer up-

on the 103

Psalms par. 3

their dissen-

tion about

the *Huma-*

nity of

Christ, his

Ascension

into *Hea-*

ven, and

sitting at

the right

hand of

God, &c.

And here

in *England*,

about his

Descent into

Hell, *Prede-*

stination, &c

the necessity

of *Bishops* in

the *Church*

"We (saith

Martin Lu-

ther) cen-

sure in good

earnest the

Zuinglians,

and all

"*Sacramentarians*

(that is, all

who deny the

Real and Sub-

stantial Pre-

sence of *Christ's*

Body in the

Sacrament)

"for *Heretics*

and *Aliens*

from the *Church*

of *God*. *Luth.*

ned, the other clear'd, else there can be no end of Dispute and Contention. *Last-ly*, in all well order'd Commonwealths, besides the *Law* under which the *People* live, there must be some *external Judge* to expound and declare (with irrefragable Authority) the *Sense* and *true meaning* of the *Law*; much more in the *Spiritual Kingdom* of *Christ*, where the *Law* is more *profound* and *difficult*; the *Errors* more *dangerous*; *Subjection*, *Unity*, and *Obedience* to the *Governors* more *necessary*.

"ther) cen-
sure in good
earnest the
Zuinglians, and all
"*Sacramentarians*
(that is, all who deny the
Real and Sub-
stantial Pre-
sence of *Christ's*
Body in the
Sacrament)
"for *Heretics*
and *Aliens*
from the *Church*
of *God*. *Luth.*
cont. Articul. Lovan. Thef. 27. Tom. 2. fol. 53.

(4) *Isa.* 59.

21. My spi-

rit which is

in thee, and

14. We conclude there-
fore, that the *true Church* of
God.

to the Faith and Church. I 31

God, or Prelates thereof, assisted by his Word and (a) Spirit, and perpetually, by Succession of Bishops and Pastors, present to the Faithfull in all Times and Ages, is the sole appointed external Propounder and Expounder of his Law, or (in a General Council) Infallible Judge of Controversies in Religion; otherways how should we be undoubtedly assur'd that former Heresies were rightly condemned?

my words
which I
have put in
thy mouth,
shall not depart from
thy mouth,
and from
the mouth
of thy seed,
and from
the mouth
of thy seeds
seed, saith
our Lord,
from hence-
forth for e-
ver: where
God pro-
miseth,
saith, Calvin
that the
Church shall
always be
governed by
the Holy
Ghost, Calv.

Upon the 59th. Chapter of Isa. I will ask the Father, and he will give you another Paraclyte, that he may abide with you for ever, even the Spirit of Truth, John 14. 16. When the Spirit of Truth cometh, he will teach you all Truth, John 16. 13. Iren. lib. 3. Advers. Hares. cap. 4. "If any Question arise, ought we not, saith he, to have recourse to the most ancient Churches, and take from them concerning the present doubt that which is certain and clear? And Tertul. de praescript. cap. 21. saith, "What the Apostles preached, that is, what Christ revealed to them, here also I will prescribe that it ought not otherwise to be proved but by the same Churches which the Apostles founded. And Irenaeus in the place before alledged, yieldeth a reason, viz. "That the Apostles most fully laid up all Truth in the Church, as in a rich Treasure-house. See the like in st. Augustin Tom. 7. contra Crescon. lib. 1. cap. 33.

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15. In which respect the Eternal Wisdom of God plainly denounceth of the Priests and Pastors of the Church, that they shall teach his Pople, &c. and in Controversie they shall stand to judge, *Esec.* 44.23,34. *Deut.*

17. from ver. 8, to 14. If thou perceive thy Judgment with thee be hard and doubtful, &c. thou shalt come to the Priests of the Levitical Stock, &c. and thou shalt ask of them the Truth of the Judgment, and thou shalt do whatsoever they, &c. shall say or teach according to the Law, and thou shalt follow their Sentence, neither shalt thou decline to the right hand or to the left, but he that shall be proud refusing to obey the Commandment of the Priest, that

to the Faith and Church. 15
that man shall die, &c.

Thus far Almighty God
ordaining a *Supreme Tribu-*
nal, for resolution of doubt-
ful Affairs, (even in matters
of Religion) from which
there ought to be no appeal,
as Learned (a) Protestants
themselves confess. Which
Decree, in the first and prin-
cipal Intendment, being *Mo-*
ral, was not abolished by ces-
sation of Ceremonial Obser-
vances, yea rather (in effect)
it is often ratified and con-
firmed in the New and Old
Testament, so far as concer-
neth the *Sovereign Power* of
God's Church for Determi-
nation of Ecclesiastical Con-
troversies, namely *Mat. 18.*
17. where Christ in case of
like (b) dispute with our Bro-
ther, commandeth us to (c) tell

(a) Dr. Rey-
nolds in

Conf. p.
251. *Whi-*
ta. de Sacr.
script. p. 466
Bilson perp.
Gover. p. 20.
Hooker pref.
Eccl. Pol. p.
26, 27, 28.

(b) Like, I
mean, to
that expres-
sed *Deut. 17*
in the place
before al-
ledged. (c)
Christ, as he
provided
here against
other diffe-
rences of
the Faith-
ful, so espe-
cially for
those in
matter of
Doctrin, as
more pern-
icious to his
Church,
seeing they
impugn the
foundation
thereof, U-
nity of
Faith and
Religion.
One God
one Faith,
Eph. 4.

16 *A short and plain Way*
the Church ; adding , If
he will not hear the Church,
let him be unto thee as a Hea-
then and a Publican, that is,
(without further Appeal) se-
parated from the Communi-
on of Saints. Also, Mala-
chy 2. 7. *The Lips of the Pri-
est shall keep knowledg, and
they shall require the Law
from his mouth, for he is the
Angel of the Lord of Hosts ;*
Luke 10. 16. *He that hear-
eth you, heareth me, ; he that
despiseth you , despiseth
me ; and 1 John c. 4. v. 6.*
*He that is of God heareth us ;
he that is not of God heareth
us not ; in this we know the
Spirit of Truth, and the
Spirit of Error ; also Rom.*
10. 14. *How shall they be-
lieve in him of whom they
have not heard ? How shall
they*

to the Faith and Church. 17

they hear without a Preacher? And how shall they preach, unless they be sent?

Faith therefore cometh by hearing the Pastors of God's Church: And observe the

Apostles Gradation; no (Observe here.)

Faith but by hearing; no hearing, but by preaching;

no preaching, without Mission, or lawfull Calling by God and his Church; also

Heb. 5. 1. Heb. 13. 17. Obey your Prelats, and be

subject unto them, for they watch as they that must give an account for your souls.

Lastly, Christ ascending into Heaven (saith the Apostle) gave therefore, viz, to his

Church (and as it were in his place) some Apostles;

some Prophets, some Evangelists, and some Pastors and

Teachers,

Eph. 4. 11.

(a) Calv.
inst. l. 4. c.
8. sect. 37.
38.
Melanct.
loc. com.
cap. 1. de
Eccl. Fulk.
against the
Rhemes
Test. here
upon Eph. 4.

18 *A short and plain Way*
Teachers, for the Work of
the Ministry, and building
up the mystical Body of Christ,
till we all meet in the Unity
of Faith, &c. That is even
as (a) learned Protestants
expound, until the end
of the World, And de-
claring in the same place the
design or purpose of God
herein, v. 14 he added, *that*
we may henceforth be no
more as Children wavering,
and carried about with every
wind of Doctrine, by the de-
ceit of men, and with Craf-
tiness, whereby they lay wait
to deceive. So manifestly
doth the Spirit of God here
by St. Paul declare, that he
hath ordained the Pastors of
his Church to deliver his
Truth unto us, and preserve
us from wavering or fluctua-
ting in Faith. 16. It

to the Faith and Church. 19

16. It now remaineth to shew which is the True Church, to the end that having found out that *Pillar of Faith*, that *Immaculate Spouse of Christ*, we may embrace her *Doctrin*, obey her *Decrees*, and repose securely in her *Judgments*.

17. Wherefore observe diligently, the Question in this matter betwixt Us and our Adversaries is not *what* is the True Church? but *which* is the True Church? That is we enquire not here concerning the Intrinsicall Essence of the Church, but by what external and sensible Notes, Signs, or Marks, we may find out and discover *which*, amongst so many pretended faithful Congregations, is the *true Church*?

18. Pro

20 *A short and plain Way*

(a) *Whitg.*
Defen. p. 81
Willet Sy-
nop. p. 69.
Confel.
Angust.
Artic. 7.
Calv. Inst.
l. 4. c. 1.
sect. 10.
Church of
Eng. Artic.
19. prop. 4.
See the
Book enti-
tuled, *The*
Catholic
Doctrin of
the Church
of England,
p. 92. allow-
ed by pub-
lic Autho-
rity.

18. Protestants assign as Marks (a) whereby to find out the true Church, *lawful Ministry of the Word and Sacraments*; but improperly, and not without fraud.

19. For the Mark and Note whereby any thing (to us unknown) is to be discovered and found out, must be first known, and more evident than what we seek thereby to note or discover; otherwise we shall not find what we seek, but vainly endeavour to resolve one matter in doubt, by another more or equally doubtful and intricate.

20. Whereas, *first, law-ful Ministry of the Word, or Truth of Doctrine*, is more unknown to us than the Church, which is always visible

to the Faith and Church. 21

visible, and therefore in the holy Scripture compared unto a (a) City on a Hill, a (b) Tabernacle in the Sun, a (c) Mountain on the top of Mountains, and expressly affirmed to be (d) a path way so direct or plain, as even Fools do not (or cannot) err therein.

(a) Mat. 5. 14, 15. Ye are the lights of the World; a City set on a Hill cannot be hid; neither do men light a Candle and put it under a Bushel; (of invisibility) but on a Candlestick, that it may shine to all.

(b) Psal 130.

5. He hath placed his Tabernacle in the Sun; That----is, saith St. Aug. there, his Church in public not in private. (c) "Isa. 2. 2. In the latter days there shall be prepared a Mountain, in the tops of Mountains, and it shall be lifted above the Hills, and all Nations shall flow unto it, and many people shall say, Come let us go up to the Mountain of our Lord, to the House of the God of Jacob, and he will teach us his ways, and we will walk in his paths: For the Law is gone out of Sion, and the word of the Lord from Jerusalem. So plain it is that first we are to repair to the House of God, and there to learn his Law and Word. See St. Aug. Tract. 1. Epist. Joan, &c. (d) Isa. cap. 35. ver. 8.

21. Secondly, none may preach (that is, teach as Pastors) the Word and administer the Sacraments, according to the ordinary course appointed

22 *A short and plain Way*

a Heb. 11. v. 6.

b Rom. 10. v. 15.

Rom. 10. v. 14, 15, 16.

How shall they hear without a

Preacher?

How shall they preach unless they

be sent, &c.

(*a*) S. Aug. Tom 6. cont.

Epist. fund. c. 5. saith,

I would not believe the

Gospel, unless the Au-

thority of the Church

moved me thereto. Al-

so Mr. Hooke

or a Prote-

stant plain-

ly affirmeth that it is

confessed impossible

for Scrip-

ture it self to teach

what Books are Divine

Eccles. Pol. lib. 3. 14.

pointed by God, unless they be lawfully (*a*) *ordained*, (*b*) *sent* and *called* thereunto by the Church: Therefore the Church must first be known, and by the Church their law-ful calling to that Ministry, for *Faith cometh by hearing*, Rom. 10. 17. *Hearing by the Word of God*, and this from the Pastors lawfully or-dained, sent, or called by God's Church: Unto the Church therefore we must first repair, to know whom we ought to *hear*, that so *hearing* we may *believe*, and believing obtain *Salvation*.

22. *Thirdly*, we know not certainly the Books of Scrip-ture but by the Church, (*a*) much less the sense and true meaning of them; wherefore doubting Souls in the *Canti-cles*.

to the Faith and Church 23
cles, desiring to know where
the Bridgeroom feedeth, re-
ceive from the Spirit of God
this direction (b) If thou ^{b Cant.}
knowest not, get thee forth by ^{1. v. 7.}
the steps of the Flocks, & feed
thy Kids by the Tents of the
Shepherds, directing (saith,
the Marginal Note of the En-
glish Protestant Bible) the ig-
norant to their Pastors.

23, Fourthly, The cer-
tain knowledge of true Mi-
nistery of the Word, in that
boundless Latitude supposing
a resolution, of all doubtful
matters of Faith, is a thing
impossible, for most, (per-
adventure any of the Faith-
ful,) to arrive unto; and a Man
may sooner end his life, than
such an Enquiry, which ac-
cording to that mark cannot
be done but by an entire
D know.

24 *A Short and plain Way*
knowledge of all Truth; and
this, according to Protest-
ants, by the Written Word
alone, which multitudes can-
not Read, much less under-
stand.

24. Fifthly, *True Mi-
nistry of the Word*, or *truth
of Doctrin* is the matter
chiefly in Question, and all
grant that it may be learned
most speedily by the *true
Church* which we therefore
seek to know; so as to assign
true Ministry of the Word as
a mark whereby to find out
the true Church, is in effect
to assign the matter most in
question for a resolution.

25. Sixthly, According
to this mark the Reformed
Churches (as they call them)
of *England, France, Ger-
many, Holland, &c.* are not
the

to the Faith and Church. 25

the true Catholic Church, for all of them have not the word truly preached, seeing they differ ^a contradictorily in fundamental points of Religion, as about the Books of Scripture; the Law and Gospel, Faith and Works, Articles of the Creed and Sacraments.

26. *Seventhly*, Amongst *Schismatics* not fallen to formal Heresie, but dividing themselves from the Church, through pride only and Disobedience, there may be found the same Ministry of Doctrine and Sacraments with the true Church; yet are not *Schismatics* according to St. *Aug.* ^b members of the true Church.

Catholic Church, because he believeth not God, nor the *Schismatic*, because he loveth not his Neighbour, *Aug. de Univ. Eccles. cap. 19.*

^a See before at Num. 13 in Marg. where there Dissentions in these & the like matters are acknowledged by Protestants
^b No Man can have Christ for Head, who is not in his Body, which is the Church; Heretics by believing falsely of God, do violate the Faith; and *Schismatics* by their wicked dissentions, fly from fraternal Charity, altho' they believe as we do; and therefore neither doeth the Heretic belong to the

27. *Lastly*

26 *A short and plain Way*

c See the
Text Num.
3. &c.
thro' out
d See before
in the Mar-
ginal Note
of Numb. 9.
what is
there alleg-
ed out of
Calvin.
who in the
same Chap.
sect. 5.
stileth the
Church a
faithful
keeper of the
Truth, af-
firming that
all true Do-
ctrin is to
be required
from her
Ministry.
Dr. Field
likewise in

27. Lastly, It is against
the Ordinance of God, in
Holy Scripture; where he
prescribeth that we should
receive the Word of Faith
and his Law from the Pa-
stors of his Church, as be-
fore *c* we proved at larg, and
our *d* Adversaries convinc-
ed by Truth do plainly con-
fess: The Church therefore
of necessity must be the first
known, and by the Church
the Law and Doctrin of
Christ.

his Preface to his first Book *of the Church* adviseth well,
saying, "For as much as Controversies in Religion in
"our time are grown in number so many, in nature so
"intricate, that few have time or leisure, fewer strength
"of understanding, to examin them, what remaineth
"for Men desirous of satisfaction in things of such conse-
"quence, but diligently to search out, which, amongst
"all the Societies of Men in the World, is that Blessed
"Company of Holy Ones, that Household of Faith, that
"Spouse of Christ, and Church of the living God, which
"is the ground of Truth, that so we may embrace her
"Communion, follow her direction and rest in her
"Judgment.

28. Where

to the Faith and Church. 27

28. Wherefore leaving this ^a fraudulent Tergiversation of Protestants, and omitting, for brevities sake, such Notes and Marks of the Catholic Church, as others usually do assign; I suppose first as Evident in Gods Book, and acknowledged: ^a *Fraudulent; because assigning true Ministry of the Word or Truth of Doctrine, as the only Mark or Note, whereby we are to find out the true Church, Howbeit more difficult and unknown to us, than the Church it self.*

29. That the true Church must continue ^b for ever. ^b *In the days of these Kings shall the*

God of Heaven set up a Kingdom, which shall never be destroyed, and this Kingdom shall not be given to another People; but it shall break and destroy all other Kingdoms, and it self shall stand for ever, *Dan. 2. v. 44.* Of the increase, &c. On the Throne of *David* shall he sit to strengthen it, with Judgment and Justice from henceforth for ever: The zeal of the Lord of Hosts will perform this, *Isa. 9. v. 7.* See also *Luke 1. v. 33.* Upon this Rock will I Build my Church, and Hells Gates shall not prevail against it, *Mat. 16. v. 18.* Behold I am with you all days, even to the consumation of the World, *Mat. Ult.*

30. Secondly, (which ^c *Dr. Whitaker, speaking of the necessary Ministry of the Word and Sacraments,* our Adversaries ^c likewise Confess) that it cannot so continue without Lawful Ministry

28 *A short and plain Way*

faith, They
are Essential
Properties of the
Church,

Ministry of the word and Sacraments.

contr. Dur. lib. 3. pag. 260. Being present they constitute a Church; being absent, they subvert it, *ib. pag. 249.* Deering upon the Epistle to the Heb. cap. 3. *lect. 16.* Take away Preaching, you take away Faith. The Ministry of the Word and Sacraments, is an absolute degree of necessity to Salvation. *Defen. Eccles. discip. pag. 33.* These marks cannot be absent from the Church, & it is no longer a true Church than it hath them. *Willet. Synop. pag. 71.* The only absence of them makes a Nullity to the Church.

a No man
taketh this
Honour to
himself,
but he that
is called of
God; as A-
aron was,

31. Thirdly, The Word
and Sacraments, according
to God's Ordinance, cannot
be ministred but by lawful

Heb. 5. v. 4.

(a) Priests and Pastors.

How shall

they preach unless they be sent? *Rem. 10. v. 15. see also Numb. 16.* Throughout *Acts 15. v. 3. 4.* So as the Spirit of God in Holy Scripture, brandeth Heretics with the marks of coming unsent, *Jer. 23. v. 21.* I have not sent them, yet they ran. All that came before me are Thieves and Robbers. *John 10. v. 8.* and in the same Chapter, Verily, verily, I say unto you, he that entreth not in by the Door, *viz.* by lawful calling and Ordination, into the Sheepfold, but climeth up another way, is a Thief and a Rober. This truth is likewise Confessed by our Adversaries. *Cartwright*, in his second reply, *part 2. pag. 128* faith, "It is forbidden that any should take this honour to himself, but he who is called of God as *Aaron* was: "What greater necessity of sacrifice, than when *Saul* took it upon him *1 Sam. 13.* What greater appearance of necessity than when *Ozias* stayed the Ark ready to fall? "2 *Sam. 6. v. 7.* Yet these necessities notwithstanding, "for so much as they took upon them, that whereunto

31. Fourthly,

to the Faith and Church. 29

“they were not called, they received the reward of their boldness; Thus far Mr. Cartwright in the place alleged.

32. Fourtly, That none can be lawful Priests and Pastors, except they be ordained by Bishops, and duly ^a called to the Function.

^a This, to omit other Protestants, is at large declared by Willet Protestant Bishop of Rochest. from Scriptures,

Fathers, Councils and Practice of the whole Church, in his sermon Preached at Hampton-Court, the 21 Septemb. 1606. When he saith touching Ordination, “That in the Church of Ephesus there were Presbyters long before Timothy was appointed Bishop there. Yet St. Paul sent him on purpose to impose hands, 1 Tim. 5, 22. and for that intent also he left Titus in Creta, Tit. 1. 5. Neither would the Church of Christ succeeding admit any other but Bishops to that business. as not Justifiable for the Presbyter, either by Reason, Example or Scripture: for Reason, it is a Rule without contradiction, saith the Apostle, Heb. 7. v. 7. That he which Blesseth should be greater then he which is Blessed, taking it for the Blessing which is by Authority not of Devotion; The Blessing of Authority therefore comes from the greater as Honour is in him that confers it, not in him that takes it, and this is St. Ambrose his Reason upon 1 Tim. 3. Secondly, for example, not one is shewed through the Ecclesiastical History, that any besides a Bishop did it, if some of the Inferior presumed to do it, his Act was reversed by the Church as unlawful, as in the Case of Coluthus a Presbyter of Alexandria, whereof st. Athanasius and Epiphanius make mention, who took upon him to give Orders, for which both himself was censured, and what he did was revoked, and they received as meer Laymen, and no otherwise, into the Communion, whom he had ordered: For Scripture there is none, neither of Holy Men, nor of the Holy Ghost, for all the Holy Fathers with one consent do contradict it. Chrys, upon

33. All

30 *A short and plain Way*

“the 1 Tim. 3. 4. *Theodoret* upon the same places, *Oecumenius* upon the 1 Tim. 5. *Ambrose* is peremptory, that
 “it is neither *fas* nor *ius*, Consonant neither with God’s
 “nor Man’s Law, that any besides a Bishop should do it,
 “Yea *Hierome* himself, who setteth a Presbyter on his
 “Tip-toes. to make him to go equal with a Bishop, yet
 “takes him this one Peg down, *Excepta Ordinatione*: What
 “is it saith he, that a Bishop doth that a Presbyter may not
 “do, saving Ordination? No Scripture of the Holy Ghost
 “either Analogically by Consequence, or directly by Pre-
 “cept: For Analogy, none but the Apostles did it, or
 “might do it, as before you heard, not directly, for to
 “what Presbyter was the Authority committed, as to a
 “Presbyter only? Unto *Timothy* a Bishop of *Ephesus* it was
 “said, Lay hands hastily upon no Man, 1 Tim. 5. 22.
 “and to *Titus* a Bishop of *Creta*, I have left thee to Or-
 “dain Presbyters, Tit. 1. 5.

Thus far the Protestant Bishop of *Rocheſter*, in his Ser-
 mon Printed by King *James*’s Commandment, where he
 also answereth the doubts and objections to the contrary:
 See likewise Bishop *Bonner* in his survey of the pretended
 Discipline, c. 8 throughout: *Whitgift* his Defen. *Hooker*
Eccles. Pol. *Cowell* his defence of *Hooker*.

A particu-
 lar Church
 tho’ it hath
 not been
 or continu-
 ed at all
 times Ca-
 tholic, yet
 for the time
 that it is a
 true Church
 it must of
 necessity
 Communi-
 cate in Pro-
 fession of
 the same
 Faith and

33. All which supposed,
 I prove the Protestant
 Church not to be the true
 Church of God For,

34. The true Church of
 God must continue ever,
 But the Protestant Church
 hath not ever continued:

Ergo,

*The Protestant Church is
 not the true Church of God.*

to the Faith and Church. 31

Sacraments, with that Church which from the Apostles time hath so continued in all Ages, otherwise it is not truly Catholic, and by reason of such Communion in Religion with Catholic and Apostolic Churches, it may be said to continue ever as one with them in Profession of the same Faith and Religion, which have been at all times conspicuous; Howbeit in respect of some time, place or Persons, it is truly styled a particular Church. The Apostles (saith *Tertullian*) founded Churches in every City, viz. by themselves or others, from these Churches thus founded, other Churches have, and daily do, borrow their Propagation of Faith and seed of Doctrine by which they are Churches; and in this respect, they also shall be reputed Apostolical, as off-springs of Apostolical Churches, for every off-spring must be reduced to his Original: Wherefore all those Churches shall be one first and Apostolical, from which they all descend, so long as all of them hold and approve the same Unity, *Tertul. Prescript.*

35. The Proposition before^a is clearly deduced out of Holy Scripture, the Assumption thus I prove:

No Church can from Age to Age continue without perpetual Succession of Bishops.

But the Protestant Church hath not had a perpetual Succession of Bishops.

Ergo,

36. The Protestant Church hath

^a see Num.

29. the Marg. at letter b

^b see Num.

29, 30, 31,

32. Without

Bishops no Priests,

without

Priests no

Ministers

of the word

and sacra-

ments, with-

out these no

Church.

^c By Prote-

stant

Church we

understand

a Congre-

gation of

32 *A short and plain Way.*

such Bi-
shops,
Priests and
People, as
profess the
Faith now
Current in
England.
see the de-
finition of
a Church

hath not from Age to Age
continued.

Ergo,

Is it not the true Church of
God, which must continue
ever.

by Protestant Artic. 10. in the Book called *Catholic Do-
ctrin* of the Church of *England*; for faith and Religion
are the Essential difference, Form and Soul of the Church,
so as where these are not one and the same, there the
Church and Congregations are not one and the same, as
with the Roman Catholics and Protestants, for they can
make no claim to our Church and Bishops, but are enga-
ged to shew a perpetual succession of Bishops professing
their own Faith and Religion. see before Num. 34. at a
they must shew their own Cards, not ours, if they mean
to win the Game.

We stand
not one the
Name Pro-
testant, but
exa & Bi-
shops, ac-
knowleged
to be of the
same Do-
ctrin and
Discipline.
a Tertul.
prescript.
cap. 3. let
them shew,
saith he, the
beginning
of their
Churches
let them

37. That Protestants have
not had a *perpetual Successi-
on* of their Bishops in former
Ages, is manifest, for let them
(a) name, if they can, so
many as but three, known
and acknowledged Prote-
stant Bishops succeeding each
other in any part of the
World, for the space of a
thousand years next before

Lu.

Luther, by whom their Pastors were Ordained; their word and Sacraments Administred, Councils Celebrated, Heresies Condemned, Laws, Ordinances, and Canons Enacted. But no Ancient Monuments, Dipticks or Church Rolls; No Histories Ecclesiastical or Profane make mention of any such continued Succession in former times of professed Protestant Bishops, That is Bishops distinct from our Roman Bishops, and professing the Public Doctrin of the Church of *England* in Queen *Elizabeths* time.

unfold the Order of their Bishops, so by succession coming down, as that the first Bishop have some of the Apostles or Apostolical Men, who yet persevered with the Apostles, for his Author and Predecessor Number saith Aug. the Priests, or Bishops, from the seat it self of st. Peter and see in that Order of Fathers, who to whom hath succeeded; that is the Rock a.

gainst which the proud Gates of Hell shall not prevail: Aug. in Psal. cont. Do. and in another place he saith, the Order begun by Peter the Apostle, and even unto this Age by the Propagation or offspring of succeeding Bishops continued, they, viz. Heretics, interrupt, challenging to themselves an Order without Original, Aug. quest. nov. & vet. Test. quest. 100,

Secondly

34 *A short and plain Way*

a Before
the days of
Luther,
saith *Perkins*
for the
space of
many hun
dred years
an Univer
sal Apostacy
over spread
the whole
face of the
Earth, and
our, viz.

Protestant,
Church,
was not
then visible
to the
World.

Perkins upon
the Creed,
pag. 400. &
Mr. Nappier
upon the
Revelati

Secondly, If they had such
Bishops, at the least twenty
years before *Luther*, why
did they not joyn with him
and follow his followers
when they first opposed our
Religion, in *Germany*, and
other places?

Thirdly, This known want
of Protestant Bishops in for
mer Ages is a matter so mani
fest, as they themselves ac
knowledge their Church for
many Ages before *Luther* a
to have been *invisible*.

on, pag. 143. confidently averreth, that for 1260. years,
the Pope and his Clergy hath possessed the outward visible
Church of Christians, reigning universally, and without
any debateable contradiction *Nap. ibid. pa. 68.* God's true
Church, saith he, most certainly abiding, so long latent
and invisible *ibid p. 191. and 161. and Sebastian Franc. de*
abrogat. in Univerf. stat. Eccles. yet more plainly averreth
that for certain through the work of Antichrist, the exter
nal Church together with the faith and sacraments vani
shed shortly after the Apostles departure, and for these
1400 years the Church, viz. Protestant, hath been no where
external & visible *Sebast. Fran. ibid. & Mr. Jewel* saith the
true Church was unknown and unheard of, when *Martin*
Luther and *Zwinglius* first came to the knowledge and
Preaching of the Gospel, *Jewel Apol. part 4. cap 4. Divis. 2.*

Fourthly,

to the Faith and Church. 35

Fourthly, They yet confess that *Luther* had no right Believers ^a before him from whom he might receive his Doctrin, and that it is ridiculous to think otherwise; considering say they, ^b that it is manifest to the whole World, that before *Luthers* time all Churches were overspread with more than *Cimmerian* darkness: And *Calvin* affirmeth, *c* *he made a revolt* or secession *from the whole World.*

Fifthly, in regard of this their apparent want of Bishops, and want of lawful Ordination by them, they are constrained, either to Challenge *extraordinary* ^a calling, without Attestation of Miracles, wherewith that calling hath ever been accompanied,

^a George Millius in Explicat. conf. Aug. art. 1. 7. de Eccl. p. 137 138.
^b Benedic. Morganstern. tract. de Eccles. pa. 143.
^c Calvin Epist. 141. pag. 237. cum decessionem a toto mundo facere coacti sumus.
^a Lascivius in proof of his own opinion alledgeth Calvin. saying, because, thro' the Popes Tyranny, the true Course of Ordination was broken off, we stood in need of a new supply, &c. and this calling was altogether Extraordinary, Lasciv. de

E

b or

36 *A short and plain Way*

Russ. Mosco
& Tartar
relig. see
also Calvin
instit. lib. 4.
cap. 3. sec.
24. Cart-
wright a.
gainst
Whitgift
pag 217.
see Exod.
4. John 15.

22. Mark. 16. 20. c This doth Mr. Mason in his Preface
to his Book of Consecration of Bishops expressly acknow-
ledge, by other Protestant Countries, England only ex-
cepted, & see before Numb. 32. at a.

a Whitg.
defen. p.
181. Willet
synop. page
169 Whit.
cont. Bur.
p. 260 conf.
Aug. art 9:
see also the
book enti-
tuled, The
Catholic
Doctrin of
the Church
of England
arts 20.
Where it
defineth
the Church
to be a Vi-
sible Con-
gregation
of faithfull
People,
where the

or else: Ordination from
Presbyters, that is, inferior
Ministers, who, as we^d shew-
ed before, from God's word,
the Primative Church, and
Confession of Protestants,
have no Power to Ordain.

38. Neither will it suffice
Protestants, for proof of the
continuance of their Church,
to avouch the precedent Suc-
cession of our Bishops, confi-
dering they generally main-
tain, that *Doctrin or true*
Ministry of the Word and
Sacraments are absolute and
essential Marks of the true
Church; and consequently,
as these are not one and the
same, but rather contradic-
torily opposite in Our Church
and

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and Theirs, so neither can Our Church and Theirs, nor the Succession of Our Bishops, prove a continuance of the Protestant Church; they must shew *their own* Cards, and not *ours*, if they mean to win the Game.

pure Word of God is Preached, and sacraments duly Administered. And where, I pray, under the Scope of Heaven will Protestants find such a Visible Con-

gregation Twenty Years immediately before Luther, or Waldo at least?

39. And for their Succession in *England* in precedent Ages, to omit an inductive Remonstrance to the contrary by our ^a Ancient and Modern Historiographers) ^b Mr. *Mason* and the Protestant Author of *Matthew Parker's* Life (more boldly than discreetly) boasts, that the said *Parker* being the seventieth Archbishop of *Canterbury* after St. *Austin* our Apostle) of all that number he

^a *Matth. Paris Westminst. &c. Dr. Harpsf. Prudential Ballance*
^b *Mason* in the book mentioned in the Consecration of *Matthew Parker*, p: 131 saith, this was his singular felicity, that he being the seventieth Archbishop of *Canterbury* after St. *Austin*, yet of that

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Number he was the only Man and first of all who was Consecrated without the Popes Bulls and superfluous Aaronical Garments, &c. c For Cranmer at his Consecration outwardly Professed himself a Roman Catholic, taking the usual Oath of

Fidelity to the Pope. Fox, A&S and Monuments, page 1609 see Champney, Vocation of Ministers, cap. 11. page 369 Pruden. Ball. in Cranmer, Examin of Fox his A&S and Mon,

a Go not forth Mat. 24. 26. Certain which went out from us have troubled you, Acts 15, 24. Many deceivers are gone out into the World, 2 Jo. 7. 7. They went out

was the only man who was consecrated without the Popes Bulls; all the rest therefore at their Inauguration did communicate with the Roman Bishops, and consequently were as then no^c professed Protestants, *for with the heart we believe unto Righteousness, and with the mouth we profess unto Salvation, Rom. 10. V. 10.*

40. If any Protestant alledge, in behalf of their Succession, *Waldo, Wickliff, Huss, &c.* I answer first, they were all of them Originally Roman Catholics, and so prove only the precedent perpetuity of our Roman Church, and no other more

ancient

ancient, *out of which*, being then the only known Catholic Church, *they departed*, and impugned it, a Mark wherewith Christ and his Apostles usually branded a Heretics.

from us, but they were not of us, for if they had been of us they would no doubt have continued with us,
1 Joh. 2. 19.
Also of your own

selves, shall men arise speaking perverse things, Acts 20.
30. These be they who separate themselves, Jude v, 19,

41. Secondly, they ^a taught many false and ^a bominable Errours: *Valdo* and his Followers taught, *That Lay-men and Women might preach and consecrate; they denied all Judgments to Blood; they denied the Sabbath, and held that Oaths were not lawful in any case, Wickliff and Hufsmaintained, that neither Bishop nor Priest, being in Mortal Sin, ^b did ordain, consecrate, or baptize. Wickliff also*

^a see Guido & Anton. de Walden. Illyricus Catal. page 748, 729, 735, 756, &c.

^b A& Mon. p. 96, Ofr. and, cent. 9, 10, 11, Prot, Apol. Tract, 2, c. 2, sect. 4. subd, 2.

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taught, that there is no
Civil Magistrate whil'st he
is in mortal Sin. Of their
Errors more in particular,
see the Protestant Apology,
Traët. 2. c. 2. Sect. 4. Subd.
2. and the Council of *Con-*
stance, *Sess. 8*, and *25.*
where their Errors are rela-
ted (in particular) and con-
demned: at which Council
(procured by *Sigismund* the
Emperor) were present four
Patriarchs, twenty nine Car-
dinals, Archbishops forty
seven, Bishops one hundred
and sixty, Abbots and Do-
ctors five hundred and sixty
four, and betwixt *Easter* and
Whitsunday were numbered
in that City six thousand five
hundred Externs or Stran-
gers, who came to that Coun-
cil, *Geneb. in Cron. Harpst.*
in Hist. Eccles.

42. Lastly, None of these were *Bishops*, of whom only we enquire; for as before we (*a*) proved at large, without Bishops there can be no Priests, without Priest no Ministry of the Word and Sacraments, without *These*, no Church, no Faith, no Salvation, which out of the true Catholic Church cannot be obtained.

^a In the Text at Numb. 32. and Marginal Notes there; also Numb. 31. under letter *a* Num. 30. letter *c*.

43. For in this point all the ancient Fathers unanimously and clearly consent; *whosoever will be saved, before all things it is necessary* (saith B. *Athanasius*) *that he hold the Catholic Faith; which unless a man keep (a) whole (or entire) and inviolable, without doubt, he shall perish everlastingly.*

^a The reason is evident, because one only false Doctrine maintained contumaciously against the Church depriveth a Man's soul of supernatural Faith; as one Act of Fornication depriveth him of Chastity, on robbery of Justice, one murder of Charity, and consequently dissolveth that Union of

veth him of Chastity, on robbery of Justice, one murder of Charity, and consequently dissolveth that Union of

Faith, whereby he was linked and incorporated into the Mystical Body of Christ, making him formally an Heretic, and Alien, from the Communion of saints, 1 Cor. 5. 6. A little Leaven leaveneth [or corrupteth] the whole Lump. For one word or two contrary to the Faith many Heresies have been cast out of the Church, st. Hierom lib. 3. Apol. cont. Ruffin.

b st. Fulg.
de fide ad
Pet. cap 3.
Nothing
can be
more dan-
gerous than
those Hete-
tics, who
when as
they run
through all
things up-
rightly, yet
with one
word, as
with a drop
of poyson,
corrupt and
stain the
true and
sincere
Faith of our
Lord & of
Apostolical
Tradition
st. Gre. Naz.
tract. de fide
Note the
word [any]
for Heretic
damneth a
Man no less
than Idola-
try and

44. *Believe most firmly (faith (b) St. Fulgentius) and in no wise doubt, but that, every Heretic and Schismatic, tho' baptized in the name of the Father, of the Son, and of the Holy Ghost, if he return not to the Catholic Church, how great Alms soever he distribute, yea, and tho' he shed his Blood for the Name of Christ, he can by no means be saved; for neither Baptism, nor most liberal Alms, nor Death endured for the Name of Christ, can avail any man to Salvation, who holdeth not fast the Unity of the Catholic Church, or*
so

to the Faith and Church. 43

so long as any Heretical and Schismatical Iniquity remaineth in him.

Witchcraft
see expressly
st. Paul
Gal. 5. 19.
20, 21.

45. In like manner St. Cyprian, saith, *Whosoever, and what kind of person soever a man be, a true Christian he is not, unless he be in the Church of Christ.* And in another place, *He belongeth not to the Reward of Christ, who forsaketh the Church of Christ; he is an Alien, a prophane Person; he is an Enemy; he cannot have God for his Father, who hath not his Church for his Mother, &c.* If any man could escape out of the Ark of Noah, he also may escape who is out of the Church of God.

a Defini-
plicit.
Prelat. and
Ep. 62. ad
Pomp.
Theod. l. 4.
Hist. c. 17.
reporteth
of St. Basil
the Great,
That being
by the
Persecutors
solicited to
relent, he
answered
resolutely,
That such
as are in-
structed in
Divine Do-
ctrin, do
not suffer
any syllable
of the Di-
vine De-
crees to be
depraved,
but for de-
fence of it,
if need
require,

willingly embrace any kind of Death.

46. A man, saith St. Au-
gustin

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De unit.
Eccles 1. 4.
c. 8. and
tom. 7.
Concione
ad Plebem
de Emerita
post medi-
um.

gustin cannot obtain Salva-
tion but in the Catholic
Church; he may have all but
Salvation; he may have the
Sacraments; he may sing Al-
leluia, he may answer Amen;
he may belive the Gospel; he
may be baptized in the name
of the Father, of the Son, and
of the Holy Ghost: but no
where can he have Salvation
but in the Catholic Church.
The like hath he, *Epist. 50.
ad Bonifacium tom. 9. de
Symbol. lib. 4. cap. 20.*

Lib. 4. cont.
Donat. c. 8.
See also
Ep. 152.

47. And yet more expref-
ly, *Let us suppose, (saith
this Light of the Church)
that a man were chaste and
continent; not covetous, but
full of hospitality; no enemy
to any man; not contentious,
but patient and quiet, sober
and frugal; not envying any,
but*

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but withal were an Heretic:
there can be no doubt made
but, for that only that he is
an Heretic, he shall not pos-
sess the Kingdom of Heaven,
but the wrath of God remai-
neth on him.

48. I conclude therefore
 with renowned *Lactanti-*
us, Its the Catholic Church
only that keepeth the true
Worship of God: This is the
Fountain of Truth; this is
the House of Faith; this is
the Temple of God, into
which whosoever doth not en-
ter, or out of which whoever
doth depart, he is an Alien,
and estranged from the hope
of everlasting Life and Sal-
vation.

^a Lib. 4.
 Divin Inst.
 c. ult st.
 Hierom de
 Seri. Eccl.
 fileth him,
 Lactum
 Eloquentiz
 flumen; he
 liv'd in the
 year of
 Christ 290.
 and was
 chosen to
 teach Cris-
 pus Son to
 Constantine
 the Great

49- Now as touching the
 perpetual Succession, both
 Personal and Doctrinal, of
 our

See Aubert
 Miræus his
 Notitia
 Episcopat.
 Baronius's
 Annals, Dr.

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Saunders
Monarchy,
Genebrands
Chronol.
Stapleton's
Defence of
Ecclesiast.
Succession.
Bellarmin. de
Rom. Pont.
Dr. Harpsf.
Hist. Eccl.
Angl. Pru-
dential
Ballance,
Three Con-
vers. De-
mochares de
Instit. Miss.
and, to pre-
vent all ex-
ception, Mr.

our Bishops, because it is a matter often and exactly handled by our Divines and Ecclesiastical Histories, and would exceed my intended brevity, I will forbear to set down their Names & Times of their Reigns in the Church of God; he that desireth further satisfaction, may peruse the Authors here cited in the Margin.

Goodwin Protestant Bishop of Hereford, in his Catalogue of the Bishops of England since the first planting of Christian Religion in this Island, which tho' begun in, and continued since the Apostles times, to the Reign of Henry the VIII. among the English and Britains, yet hath he not there named any known and acknowledged Protestant Bishop before Thomas Cranmer in the Reign of the said King Henry the VIII. or noted any change or Innovation of Religion to Protestantcy, among so many Bishops before the time of Cranmer.

a Whitta.
l. de Anti-
christ. cont.
Saunders p.
35. Renold.
Confer. p.
41, and ex-
pressly Calv.
Inst. l. 4. c. 2
Jeft. 3. faith,

50. Briefly, For the space of 400 years after Christ, it is granted by Learned ^a Protestants, that there was no change of Faith in the Roman Bishops.

51.

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It was a matter out of all doubt, that from the beginning even until that time (viz. of *St. Augustin*) nothing was changed in Doctrin, &c. amongst the Roman Bishops.

51. Also *St. Gregory*, and *St. Austin*, a Monk of *St. Benedict's* Order) planted here in *England* our now Roman ^a Faith and Religion, which neither King nor Bishop of *Canterbury* altered, before *Henry* the VIII. and *Cranmer*, as all Histories & Monuments of our Countries bear Witness.

^a See this confessed not in general only, but in particular now controverted Doctrins by Doctor *Humph. 2.* part of *Jesuitism*, p. 627. *Magdeburg Cent. 6. c. 10. col. 448.* *Ofand. cent. 6. p. 29.* *Bale Catal. script. Brit. cent. 14. p. 117.*

52. Wherefore the Religion we now profess can be no innovation or change in us, nor the Roman Bishops (with whom therein we communicate) seeing we are certainly known ^b and acknowledged to have continued in what we now profess, from this present to the time of *St. Gregory*, that is at least 1000 years.

^b See before immediately, Numb. 51. with Marginal Notes there which you may find expressed at large in the Protestant Apology, tract. 1 sect. 1. and tract.

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1. sect. 2. Mr. Nappier saith, The Pope and his Clergy possessed the outward visible Church 1200 years, upon Revelat. cap. 11. p. 161.

*a Viz.
Touching
the Law &
Gospel,
Faith and
Works
Freewill &
Grace,
Prayers for
the Dead,
Prayer to
Saints, Real
Presence,
Adoration
of the Sa-
crament,
Sacrifice of
the Mass,
Books of
Scripture
&c,*

53. Considering also, that for 440 years after Christ, (that is, unto the time of St. *Augustin* the Great) the Roman Bishops retained inviolably the Doctrin received from the Apostles, as before was confessed by our Adversaries, if since that time we have revolted and made such Innovation in Faith, as Protestants do a pretend, this great alteration must necessarily fall out during the 160 years current between St. *Augustin* and St. *Gregory*.

*Isa. 62. 6.
I have set
Watchmen
upon thy
Walls, O
Jerusalem.
which shall
never hold
their peace*

54. Now God having placed 6 Watch-men in the Church, *Bishops, Pastors, and Teachers*, who neither day nor night shall cease or be silent, but shall resist all false

false Doctrin, even with open
reprehension ; and seeing
furthermore, that this 'resi-
stance hath in all Ages been
accordingly made, even to
^d Errors and Heresies of less
note : (Heretical Impiety,
saith St. Leo, could never so
lie hid, but that it was by
our holy Fathers both obser-
ved and legally condemned.
Serm. cont. Eutych.)

day nor
night.

c Dr. Fulk,
answer to a
counterfeit
Catholic, p.
11. 92.

d In clear
proof here-
of, see the
Ecclesiasti-
cal Histo-
ries and an-
cient Fa-
thers, saint
Irenaus and
Epiphanius
adversus
Hereses

St. August.
and Philast.
their Cata-

logues of Heresies, Genebrand, Gualter, Prateolus, Ar-
noldus, Pontac. Chronology, &c.

55. These things (I say)
supposed and duly conside-
red, if any such *Change* or
Alteration had been made by
any of the Roman Bishops
during these 160 years (on-
ly questionable) then (*b*)
assuredly some other Bishops
Pastors, and Teachers, would
have (*c*) noted them, some
council

b For it was
expresly so
command-
ed by saint
Paul, 1 Tim.
6. 3, 4, 5.
and perpet-
ually ob-
served in
the Church
as they did
in or im-
mediately
before the
space que-
stioned ;
the denial

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of Prayer
and Sacri-
fice for the
Dead in

Aerius

censured by

st. *Augustin*

Hæres. 53.

and *Epipha-*

nus, Hæres.

75. Honour of Relics in *Vigilantius*, censured by st. *Je-*

rom cont. *Vigilant*. Equality in Merits in *Jovinian*. by st.

Hier. cont. *Jovin*, Denial of the lawful use of Images in

Zenaias, see *Nicephor*. Hist. Eccles. lib: 16: cap: 27: De-

nia of Freewill in the *Manichees*, condemned by st. *Hi-*

erom lib: adver: *Pelag*: Denial of the necessity of Childrens

Baptism in the *Pelagians*, by *Innocentius* in the rescript ad

Concil Melevis, &c:

Council or Synod, Provin-
cial, National, or œcumeni-
cal, would have condemned
them, and refused their Com-
munion.

56. Whereas, even during
that mean space before men-
tioned, the Roman Bishops
were not only not impeached
or opposed for any such
Change or Innovation, but
on the contrary the Bishops,
both in the Eastern and We-
stern Church, did communi-
cate with them; as with St.
Leo the Great, the Council
of *Chalcedon*, and so with
Hormisdas, *Hilary*, *Dama-*
sus,

to the Faith and Church. 51

jus, Innocentius, &c. The most eminent Churches of the Christian World, as is put beyond dispute by the Writers and Fathers of that Time. See *Baronius* his Annals of those 160 years questionable. Wherefore doubtless no change or Innovation was made then by the Roman Bishops, and so our Faith is concluded by a perpetual Continuance one and the same with that of the precedent Ages; especially considering that *Mr. Nappier*, upon the Revelations, c. 11. p. 161. acknowledgeth, that our Religion and Clergy reigned universally, even 1200 years, without any debatable contradiction; that is 60 years within that compass of time before mentio-

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 ned, wherein Learned Pro-
 testants acknowledge the
 Faith and Doctrin planted
 by the Apostles to have re-
 mained in the Church of
 Rome without change. *Se-*
bast. Frans. before alledged,
 Numb. 37. alloweth 1400.
 years.

a See be-
 fore Num:
 51: in the
 margin at
a:
b st: *Greg:*
 in reg: l: 2:
 Ep: 30: Ind:
 1: st: *Bede*
 Hist: Angl:
 l: 2: c: 2, 3:
c Mr. Speed
 l: 17: c: 18:
 p: 133: faith
 Only in Ce-
 remonies
 they dissen-
 ted (viz:
 Aust: & the
 Britains:)
 For Acts &
 Mon: p: 463:
 faith, The
 Britains ne-
 ver forsook
 their Faith
 for any.

Lastly, The Religion we
 now profess, is the same with
 that which *St. Austin* (a Monk
 of *St. Benedict's* Order) plan-
 ted here in *England*, and
 confirmed by *b* Miracles.
 Now *a Austin* differed not in
 substantial Points from the
 ancient *Britains*, (unless
 you will say the difference in
 observing the Feast of *Easter*
 was a substantial Point,
 where still the Protestants
 acknowledge the Error to
 have been on the *Britains*
 side;

to the Faith and Church. 53

fide;) neither had they at St. *Austin's* coming abandoned the Faith which they had first received from the Apostles and Disciples of Christ; Ours therefore in substantial Points is the same with the Doctrin of the Apostles, Holy, Catholic, Apostolic.

*false
Preaching
or torment.
See also
Fulk. Cant:
Cath: p. 44:
Barlow. def.
of Prot: art:
p: 21: Bale's
Pageant of
Popes:*

Wherefore be pleased to take into your consideration the lamentable & most dangerous Estate wherein you now remain out of Communion with God's Church, & in *Corah's* condition. Suffer not your self to be deluded with those false pernicious Opinions, *viz.* That Errors not directly opposite to the Ground of Faith, cannot separate you from the true Church; or that Protestants

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stants differ not from Roman Catholics in Fundamental Points of Religion.

All Errors against Faith are Damnable, if either your self do, or consent to those who do maintain them *a* obstinately against the True Church. See *Aug. Enarr. in*

a They who in the Church of Christ (faith st: Aug:) do maintain

Psal. 130.

any unsound or wicked Doctrine, and admonished to believe aright, do notwithstanding contumaciously resist, and will not amend their pestiferous and wicked Opinions, but persist to defend them they are Heretics, st: *Aug. de civit: Dei: lib: 18: cap: 15: alledged*, also to this purpose by st: *Thomas, Prince of Divines, 1a. 2da: quest: 11: Art: 2. sect: sed cont: Also Dr: Cowell, a Learned Protestant affirmeth, That they are Heretics who gain say some Articles of our Faith, Cowall Examin, p: 199: And observe, that he requires not the Article to be fundamental, but some or any Article of our Faith.*

a All Articles of Faith are reveal'd by God, and who denieth obstinately the least, doth not believe that to be true which

For God is equally true, in the *a* least and greatest Mysteries of our Faith which he revealeth, and by his Church *b* propoundeth to our Belief; in the pertinacious denial whereof, Heresie

as

as before we declared, doth properly consist.

God revealeth, and so loseth his Faith, which

is grounded on this, that whatsoever God revealeth, and by his Church propounded to our Belief, we ought undoubtedly to embrace; a little Leaven (saith the Apostle) leaveneth (or corrupteth) the whole lump, 1 Cor: 5: 6: Gal: 5: 20: Numbering Schisms and Sects of Heresies, amongst the works of the flesh, he concludeth, That they who do such things shall not inherit the Kingdom of God, without exception of great or small Heresies: Which Truth is yet further acknowledged by *Luther* himself expressly affirming, That to deny God in one Article, is to deny him in all, for he is not divided into many, but he is all in every one, and one in all, *Luth: tom: 7: cont: sacram: 6* Propounded by his Church, &c: For God hath ordained his Church, as the means whereby he propoundeth his Word, the proper Object of our Faith; and therefore, tho' *Turks* and *Jews* believe one God, yet because they do not believe that Truth for the Authority of God, so propounding it by his Church, they have not therein true supernatural faith. I (saith st: *Augustin*) would not believe the Gospel, if the Authority of the Catholic Church did not move me thereunto, *Aug: cont: Epist: Fundam.*

And therefore, in the Apostolic and Primitive times a many were condemned as *Heretics*, tho their Errors were not directly opposite to the Ground and Foundation of Religion, that is, belief in the Blessed Trinity, and Christ the Mediator.

^a For example, *Simon Magus*, was condemned by the Apostles for holding that spiritual Gifts may be bought with money, *Acts 8. 20.* The *Nicholaites* for

Now,

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teaching that it was lawful to eat of meats sacrificed to Idols, and to commit Fornication, *Rev.* 2. 15. Also those whom st. Paul charged with the Doctrine of Devils, for prescribing to abstain from some meats as unclean, and from Marriage as unlawful, *1 Tim.* 4. 1, 2, 3, 4, 5. In like sort the *Chiliasm*, who taught that the saints should reign on Earth with Christ 1000 years after the Resurrection, *Euseb.* lib. 3. *Hist. Eccl.* cap. 39: The *Quartodecimans*, who held, that *Easter-day* ought to be kept the fourteenth day of the Moon, *Aug. Hares.* 19. with innumerable others, as the *Helvidians*, *Jovinians*, *Vigilantians*, *Aquarians*, *Donatists*, &c. And the reason is evident; for as one Act of fornication with any whosoever depriveth a man of chastity, one act of stealing depriveth him of justice, &c. so an act of Heresie, against any Article of Faith, depriveth a man of the supernatural Gift of Faith, as I said before.

b We hold Traditions of the word of God unwritten to belong to the Rule of Faith, they reject them; we believe as Canonical Scripture the Books of *Wisdom*, *Ecclesiasticus*, *Tobit*, *Judith*, two first of *Maccabees*, which Protestants deny; we hold seven Sacraments

Now, that Protestants differ from Us in *fundamental Points* of Religion, is a matter so manifest, that I wonder any man, knowing and believing the common Grounds of Christianity, can rest doubtful thereof; for we differ almost contradictorily in the *b* Rule of Faith, Books of Scripture, Number and Nature of Sacraments, possibility of keeping the Commandments of God, & the

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the external Sacrifice & proper Priesthood of the Church &c.

which Article is deny'd and write against by chief Protestants; see Willet his *Limbo-Mastix*. We believe by the Article of the Catholic Church, that Church which is in Communion of Faith with the Bishop of Rome, but they hold the Roman Church *Antichristian*; we believe the remission of sins by the sacrament of Baptism and Penance, they by Faith alone; we hold the Commandments, by the help of God's Grace, may and have been kept, they hold they cannot, *Calvin lib. 2. Instit: cap: 7. Numb. 15. Antidot. cons. Trident: sess: 6: cap: 2:*

Moreover, Protestants maintain sundry Heresies & condemned in the primitive Church, and former Ages; wherefore by the Verdict of ancient Fathers & before alleged to that purpose / remaining obstinately therein, they are out of Communion with the True Church of God, and consequently cannot arrive to Salvation, except they repent of those and other their Errors.

Hearken

they but two! we believe that Christ in spirit descended into Hell,

c As denial of Prayer & Sacrifice for the Dead, accounted as a Heresie in Acrius by st: Aug: Hares: 33: Epiphan: Hares: 75: The denial of Prayer to Saints, and veneration of Relics, with Vigilantius condemned by st: Hieron, contr: Vigilant. The denial of honour to Images, with

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Xenodochus: see *Nicephor.* Hist. Eccles. lib. 16. cap. 27. Denial of Freewill, condemned in the *Manichees* by st. *Hierom.* *Præm.* lib. contr. Pelag. st. *Aug.* de fide cont. Manich. Denial of the necessity of Childrens Baptism, with the *Pelagians*; see *Innocent* rescript: ad Concil. *Milevitan*: st: *Aug.* Hæres. 88, & contra *Jul.* Pelag. lib. 2. cap. 7. Denial of reservation of the Blessed Sacrament, with the *Anthropomorphites*, see st. *Cyril* ad *Cœlosyr.* Confessed by *Peter Martyr*, against *Gardiner* object. 217. The denial of vowed chastity, with *Jovinian*, *Hierom.* cont. *Jovin*, denial of the perpetual visibility of the Church, and the continuance thereof, with the *Donatists*; *Aug.* de Unitat. Eccles. cap. 12. Epist. 170. &c. d See before Number 43, 44, 45, 46, 47, 48,

Hearken therefore to the Holy Ghost, strictly commanding you under pain of Gods Wrath, to separate your self from Heretical Assemblies, and all participation of their Doctrine or pretended Worship, *come not ye unto Galgal, neither go up to Bethaven,* (places where Schismatical Sacrifices were offered) *Hosea. c. 4. v. 15. Come out of Babylon, my People, that ye be not partakers of her sin, and that ye receive*

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receive not of her Plagues,
Revel. 18. 4. Also, Rom.
16. v. 17. I beseech you my
Brethren, mark them dili-
gently, which cause Divisions
(or Schism) and offences
(scandals) contrary to the
Doctrin which you have
learned, and avoid them.
2 Thes. cap. 3. ver. 6. We
command you Brethren, in
the Name of our Lord Je-
sus Christ, that you with-
draw yourselves from every
Brother who walketh disor-
derly, and not after the Tra-
dition (or Doctrin) which
he received of us. Also 1 Tim.
c. 6. v. 3, 4, 5, 6. If any man
teach otherwise and consent
not to wholesome words, even
the Words of our Lord Je-
sus Christ, and to the Do-
ctrin which is according to
G God-

60 *A short and plain Way*
Godliness, &c. from such
withdraw thy self. In like
manner, Tit. 3. v. 10. A
man that is an Heretic, after
the first and second admoni-
tion, reject; (devita, avoid)
knowing that he that is such
is subverted, and sinneth, be-
ing condemned of himself;
proprio judicio, by his own
judgment. But most expres-
ly, 2 Cor. 6. v. 14, &c. What
fellowship hath righteousness
with unrighteousness? what
communion hath light with
darkness? and what concord
hath Christ with Belial? or
what part hath he that be-
lieveth with the Infidel? and
what agreement hath the
Temple of God with Idols?
for ye are the Temple of the
Living God, &c. wherefore
come out from among them,
and

to the Faith and Church. 61
and separate your selves,
saith the Lord, &c. and I
will receive you, Thus far
that Blessed Apostle; who,
tho he spake immediatly of
Heathenish Idolatry, yet his
words are to be understood
also of *Schism* and *Heresie*,
which all men confess to be
Spiritual Idolatry, worship-
ing that for Divine which in
it self is false, and the *Idol* of
their own Imaginations. So
expresly doth *St. Hierom* af-
firm upon *Ezekiel*, cap. 8.
Ose cap. 11. *Zachary* 13.
Dan. 5. and *St. Aug.* upon
Joshua cap, 27.

Ponder, I beseech you,
with mature deliberation,
that dreadful Judgment of
God against *Corah*, *Dathan*
and *Abiram*, who worship.
ed the same God with *Mo-*

Num. 16

62 *A short and plain Way*
ses, and dissented not from
 him in fundamental Points
 of Faith and Religion, but
 only by *Schism* and Usurpa-
 tion rose up against *Him* and
Aaron, taking upon them
 without lawful Calling the
 Office of Priesthood, as from
 what has been said you can
 not but have reason to fear,
 if not perfectly convinced,
 the Ministers do with whom
 you communicate. *a.*

a That
 Protestant
 Ministers
 are without
 all lawful
 Calling, see
 at large
Champhrey

his Book of Vocation of Ministers, *Prud. Bal.* lib. 2. cap.
 10. *Harding's* Detection of *Jewell*, Title of Succession.
 See also before, from Number 30. to 40. For if they
 claim Extraordinary Vocation: Let them shew us their
 Miracles in proof thereof; if Ordinary, let them name
 so much as one Protestant Bishop before *Cranmer*, from
 whom they can derive it; And our Bishops neither did,
 nor could give them Authority to Minister the Protestant
 Word and Sacraments, for they never did receive any
 such Power from their Predecessors.

And yet God expressly
 saith to his People, Numb.
 16. v. 21. v. 3. *Separate*
your selves from amidst the
con-

to the Faith and Church. 63

Congregation, that I may consume them in a moment. And v. 24. Get ye up from about the Tabernacle of Corah, Dathan, and Abiram. Also v. 26. Depart from the Tents of these wicked Men, lest ye be consumed in all their Sins, & that none might conceive the offence of Communion with Schismatics and Heretics, to be small and not regardable, he poured out his Indignation upon them, for an example, and dreadful warning to all in like case, for as the Text saith, v. 31. The ground clave a sunder that was under them, and the Earth opened her Mouth and swallowed them up, and their Families, and all the Men that were with them, and all their Goods; and v. 35.

G 3, There

64 *As short and plain Way*

There came out a fire from the Lord, and consumed the Two hundred and Fifty Men that offered Incense. Yea, the morrow following, when the People murmured against Moses, for the severe punishment of these Schismatics, the wrath and plague of God light amongst them, & there died Fourteen Thousand and Seven Hundred, besides them that perished with Corah, ver. 49. Furthermore, that none might think this punishment to have been in regard of these Schismatics alone, read in the same place, ver. 38, 39, and 40. Where God Ordained a perpetual Remembrance thereof to remain at the Altar, as a dreadful Memorial from Generation to Generation,

to

to the end that others warned thereby, may beware of Schism, and participation with Schismatics, much more of Communion with Heretics.

Give me leave therefore once again to entreat, nay to importune you, by the tender Mercies of God, and that precious Blood, the price of our Redemption, no longer to delay, but hasten out of *Babylon*, and return speedily to the Bosom of God's Church. Let not the Scandalous lives of some few (whether in former or in these present times) banish you from Communion with the true Catholic Church, out of which your Soul cannot be safe: rather take into Consideration, that in Hea-
ven

66 *A short and plain Way*

ven also there was a Lucifer, with Millions of Angels his Complices; in Paradise but one Precept for two, & both Transgressors; in the Ark of Noah, Creatures clean and unclean; with *Abel* a *Cain*, a *Cham* with *Sem*, with *Jacob* an *Esau*; and amongst Twelve elected by Christ, *one* (as Truth it self affirmed) *a was a Devil*. In which respect in the Gospel, Christ's Church is compared to *b* a *Field*, producing Corn with Tares, to a *Net* comprehending Good and Evil Fish, a *house* in which as there are Vessels of Gold & Silver, so are there others of Wood and Earth; with five Wise Virgins, as many foolish; and at the Marriage Feast some without their Nuptial Garments

a 1 John
6. 7.

b Mat. 13.
14.
Luke 5. 3.

to the Faith and Church. 67

Garments of charity ; and our Saviour himself, to take off the Calumny from his Church, for defects in some of his Pastors, expressly denounceth their Authority, and exacteth Obedience thereunto, tho' their living be not conformable to their Doctrin, *Mat. 23. v. 1. Upon the Chair of Moses sit the Scribes and Pharisees ; therefore whatsoever they bid you observe, that observe and do ; but do not after their works, for they say and do not.* In that Order of Bishops (saith St *Aug.* of the Roman See) albeit some Judas, albeit some Traytor should enter, yet should it nothing prejudice the Church and Innocent Christians, for whom our Lord providing, said,
What

St. Aug. Ep. 165.

68 *A short and plain Way*

What they prescribe you do,
but do not according to their
works.

a John 12.
v. 45.

b John 9.

Hasten therefore, Wor-
thy Sir, and hearken to the
Wisdom of *†* God, advising
you to cut off delays *a* and
run whilst the light of life
serveth, lest the darkness of
night overtake you, *b* for
*night will come when no man
can work.* There is always
danger in delay, and in bu-
siness of this Nature, the
greatest; for custom of Sin
thereby will grow strong, our
forces weak; old diseases are
hardly cured, new Impedi-
ments daily increase, Life de-
creaseth and death approach-
eth with a dreadfull accompt
and Gods indignation.

Entertain therefore, Dear
Sir, while you have time and
op-

to the Faith and Church. 69

opportunity, that wholsom
counsel of the Holy Ghost,
admonishing *not to c delay* c Eccles. 5.
v. 8.
your conversion to God, nor

to defer it from day to day,
for his wrath will come upon
a sudden, and in time of re-
venge he will destroy you.

And lest you should imagin
this time further off, he pro-
claimeth to us *all*; the day d Dent. 32.

of destruction is near at hand,
and times make hast to be
present; wherefore Mercifully

and Lovingly he invit-
eth *us to seek God while he* c Apoc. 3.

may be found, & call upon him
while he is near, otherwise

he that now *standeth at the*
Door of our Heart, knocking

with so many godly Inspira-
tions, will at length thro' our f Prov. 1. 24, 25, 26.
c.

obduration be forced to say,
(as he doth by *Salomon*) *I*

called

70 *A short and plain Way*
called, and you refused; I
stretched out my hands, and
there was none that regard-
ed; you have despised all my
Counsels, and have neglected
my reprehensions: I will
laugh in your destruction, and
will scorn when that shall
come upon you which you fear-
ed, when sudden Calamities
shall rush upon you and de-
struction as a Tempest shall
be at hand, then shall they
Invoke me, and I will not
hear, in the morning they
shall rise, and shall not find
me, for they have hated Dis-
cipline, and have not re-
ceived the fear of the Lord,
therefore shall they eat the
fruit of their own way, and
be filled with their own de-
vices: the aversion of little
ones shall kill them and the
pro.

to the Faith and Church. 71
prosperity of Fools shall de-
stroy them; but he that
feareth me shall rest with-
out terror, and enjoy aboun-
dance without fear of evil.
Hear him therefore now, and
observe his Commandments
that you may possess him in
Time and Eternity,

H

Copies



*Copies of Two Papers written by
the late King CHARLES II.
of Blessed Memory.*

The First Paper.

THE Discourse we had the other Day, I hope, satisfied you in the main, *That Christ can have but one Church here upon Earth*; and I believe that it is as visible, as that the Scripture is in Print, That none can be that Church, but that, which is called the *Roman Catholic Church*. I think you need not trouble your self with the entering into that Ocean of particular Disputes, when the main, and in truth, the only question is, Where that Church is, which we profess to believe in the two Creeds? We declare there to believe one Ca-
the-

tholic, and Apostolic Church, and it is not left to every Phantastical Man's head to believe as he pleases, but to the Church to whom Christ left the Power upon Earth to govern us in matters of Faith, who made these Creeds for our Directions. It were a very Irrational thing to make Laws for a Country, and leave it to the Inhabitants to be the Interpreters and Judges of those Laws; for then every Man will be his own Judge, and by consequence no such things as either Right or Wrong. Can we therefore suppose that God Almighty would leave us at those Uncertainties, as to give us a Rule to go by, and leave every Man to be his own Judge? I do ask any ingenuous Man, whether it be not the same thing to follow our own Phancy, or to interpret the Scripture by it? I would have any Man shew me, where the Power of decid-

ing

74 *The First Paper.*

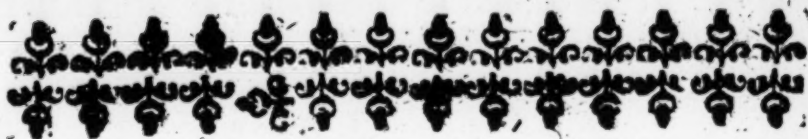
ing matters of Faith is given to every particular Man. Christ left his Power to his Church *even to forgive Sins in Heaven*, and left his Spirit with them, which they exercised after his Resurrection: First by his Apostles in their Creeds, and many years after by the Council at *Nice*, where that Creed was made that is called by that Name: and by the Power which they had received from Christ, they were the Judges even of the Scripture it self, many Years after the Apostles, which Books were Canonical and which were not. And if they had this Power then, I desire to know how they came to lose it, and by what Authority Men separate themselves from that Church? The only Pretence I ever heard of, was, because the Church has failed in wrestling & interpreting the Scripture contrary to the true sense and meaning of
of

written by the late King. 75

of it, and that they have imposed Articles of Faith upon us, which are not to be warranted by God's word. I do desire to know who is to be Judge of that, whether the whole Church, the Succession whereof has continued to this Day without Interruption; or particular Men, who have raised Schisms for their own Advantage.

This is a true Copy of a Paper I found in the late King my Brother's Strong Box, written in his own Hand.

J. R.



The Second Paper.

IT is a sad thing to consider what a World of *Heresies* are crept into this Nation; Every man thinks himself as competent a Judge of the Scriptures, as the very Apostles themselves; and 'tis no wonder that it should be so, since that part of the Nation which looks most like a Church dares not bring the true Arguments against the other Sects, for fear they should be turned against themselves, and confuted by their own Arguments. The Church of *England*. (as it is call'd) would fain have it thought They are the Judges in matters Spiritual, and yet dare not say positively there is no Appeal from

from Them ; for either they must say that They are Infalible, (which they cannot pretend to,) or confess that what they decide in matters of Conscience, is no farther to be follow'd than it agrees with every Mans private Judgment. If Christ did leave a Church here upon Earth, and we were all once of that Church ; how, and by what Authority, did we separate from that Church ? If the power of Interpreting of Scripture be in every Man's Brain, what need have we of a Church or Church men ? To what purpose then did our Saviour, after he had given his Apostles Power to bind and loose in Heaven and Earth, add to it, *That he would be with them even to the end of the world*. These words were not spoken Parabolically, or by way of Figure : Christ was then ascending into his Glory, and *left his power with his Church*
even

written by the late King.

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even to the end of the world. We have had these hundred years past the sad effects of denying to the Church that Power in matters Spiritual, without an Appeal. What Country can subsist in Peace or Quiet, where there is not a Supreme Judge, from whence there can be no Appeal? Can there be any Justice done, where the offenders are their own Judges, and equal Interpreters of the Law with those who are appointed to administer Justice? This is our case here in *England* in matters Spiritual: For the *Protestants* are not of the Church of *England*, as its the true Church, from whence there can be no Appeal, but because the Discipline of that Church is conformable at that present to their Phancies, which as soon as it shall contradict, or vary from, they are ready to embrace or joyn with the next Congregation of People, whose
Dis-

Discipline or Worship agrees with their own Opinion at that time: So that according to this Doctrin, there is no other Church, nor Interpreter of Scripture, but that which lies in every man's giddy brain. I desire to know therefore of every serious Considerer of these things, whether the great Work of our Salvation ought to depend on such a fandy Foundation as this? Did Christ ever say to the Civil Magistrates (much less to the People) *That he would be with them to the end of the World?* Or did he give Them the Power to forgive sins? St. Paul tells the *Corinthians*, *Ye are Gods Husbandry, ye are Gods Building, We are Labourers with God:* This shews who are the Labourers, and who are the Husbandry and Building. And in this whole Chapter, and in the preceeding one, St. Paul takes great pains to set forth, that *They (the Clergy) have the Spirit*

Spirit of God; without which no man searches the deep things of God. And he concludes the Chapter with this Verse, For who hath known the mind of the Lord, that he might instruct him? But we have the mind of Christ. Now, if we but consider in Human Probability and Reason the Powers Christ leaves to his Church in the Gospel, and St. Paul explains so distinctly afterwards, we cannot think that our Saviour said all these things to no purpose: And pray consider on the other side, that those who resist the Truth, and will not submit to his Church, draw their Arguments from Implications, and far-fetch'd Interpretations, at the same time that they deny plain and positive Words; which is so great a disingenuity, as 'tis not almost to be thought that they can believe themselves. Is there any other Foundation of the Protestant Church, but that, if the Civil Magistrate

82 *The Second Paper*

strate please, he may call such of the Clergy as he thinks fit for his turn at that time, and turn the Church either to *Presbytery*, *Independency*, or indeed what he pleases? This was the way of our pretended Reformation here in *England*: And by the same Rule and Authority it may be alter'd into as many more shapes and Forms, as their are phancies in mens Heads.

This is a true Copy. J. R.



*A brief Account of Particulars
occurring at the happy Death of
our late Sovereign Lord, King
CHARLES II. in regard to Re-
ligion, faithfully related by his then
Assistant, Mr. John Hudle-
ston.*

UPon *Thursday*, the Fifth of *Fe-
bruary*, 1685. between Seven
and Eight a Clock in the Evening, I
was sent for in hast to the Queens
Back stairs at *Whitehall*, and desir'd
to bring with me all things necessary
for a dying Person. Accordingly I
came, and was ordered not to stir
from thence till further notice. Be-
ing thus oblig'd to wait, and not ha-
ving

74 *An Account of Particulars*

ving had time to bring along with me the most holy Sacrament of the Altar, I was in some anxiety how to procure it: In this Conjunction (the Divine Providence so disposing) Father Bento de Lemos, a Portuguez, came thither, and understanding the circumstance I was in, readily profer'd himself to go to St. James's, and bring the most holy Sacrament along with him.

Soon after his departure, I was call'd into the King's Bed-Chamber, where approaching to the Bed-side, and kneeling down, I in brief presented His Majesty with what Service I could perform for God's Honor, & the Happiness of his Soul, at this last Moment, on which Eternity depends. The King then declared himself, That he desired to die in the Faith and Communion of the holy Roman Catholic Church; That he
was

at the late King's Death. . 85

was most heartily sorry for all the Sins of his Life past, and particularly for that he had deferred his Reconciliation so long; That, through the Merits of Christ's Passion, he hoped for Salvation; That he was in Charity with all the World; That with all his Heart he pardoned his Enemies, and desired pardon of all those whom he had any ways offended, And that if it pleased God to spare him longer Life, he would amend it, detesting all Sin.

I then advertis'd His Majesty of the Benefit and Necessity of the Sacrament of Penance; which Advertisement the King most willingly embracing, made an exact Confession of his whole Life with exceeding Compunction and Tenderness of Heart; which ended, I desired him, in farther sign of Repentance, and true sorrow for his sins, to say with me

this little short Act of Contrition.

O My Lord God, with my whole Heart and Soul I detest all the Sins of my Life past, for the Love of Thee, whom I love above all things; and I firmly purpose, by thy Holy Grace, never to offend thee more. Amen, sweet Jesus, Amen. Into thy hands, sweet Jesus, I commend my Soul. Mercy, sweet Jesus, Mercy.

This he pronounced with a clear and audible Voice; which done, and his Sacramental Penance admitted, I gave him Absolution.

After some time thus spent, I asked His Majesty, If he did not also desire to have the other Sacraments of the Holy Church administred to him? He reply'd, By all means; I desire to be partaker of all the Helps. and Succors necessary and expedi-

pedient for a Catholick Christian in my condition. I added, And doth not your Majesty also desire to receive the precious Body and Blood of our dear Saviour Iesus Christ, in the most Holy Sacrament of the Eucharist? His Answer was this: If I am worthy, pray fail not to let me have it. I then told him, It would be brought to him very speedily: and desir'd His Majesty, that in the interim he would give me leave to proceed to the Sacrament of Extreme Unction. He reply'd, With all my heart. I then Anoyled him; which as soon as performed, I was call'd to the Door, whether the Blessed Sacrament was now brought, and delivered to me.

Then returning to the King, I entreated His Majesty that he would prepare and dispose himself to receive: At which the King raising up himself, said, Let me meet my Hea-

An Account of Particulars

venly Lord in a better posture than in my Bed. But I humbly begg'd His Majesty to repose Himself; God Almighty, who saw his Heart, would accept of his good Intention. The King then having again recited the fore-mentioned Act of Contrition with me, he received the most Holy Sacrament for his *Viaticum*, with all the symptoms of Devotion imaginable. The Communion being ended, I read the usual Prayers, termed *the recommendation of the Soul*; appointed by the Church for Catholics in his condition. After which the King desir'd the Act of Contrition, *O my Lord God*, &c. to be repeated. This done, for his last Spiritual Encouragment, I said,

Your Majesty hath now received the Comfort and Benefit of all the Sacraments that a good Christian (ready to depart out of this World) can have, or desire. Now it rests
on ly

at the late King's Death.

*only, that you think upon the Death
and Passion of our dear Saviour Je-
sus Christ, of which I present unto
you this Figure, (shewing him a Cru-
cifix) Lift up therefore the eyes of
your Soul, and represent to your self
your sweet Saviour here crucified,
bowing down his Head to kiss you ;
his Arms stretched out to embrace
you ; his Bodie and Members all
bloodie and pale with Death to re-
deem you. And as you see him dead and
fixed upon the Cross for your Redem-
ption. so have his Remembrance fix-
ed and fresh in your heart ; beseech
him with all humilitie, that his most
precious Blood may not be shed in
vain for you ; and that it will please
him by the Merits of his bitter Death
and Passion, to pardon and forgive
you all your Offences , and finallie to
receive your Soul into his Blessed
Hands ; and when it shall please him
to take it out of this transitorie world
to*

An Account of Particulars, &c.
grant you a joyful Resurrection,
and an Eternal Crown of Glorie in
the next. In the Name of the Father,
and of the Son, and of the Holie Ghost,
Amen.

So, recommending His Majesty
on my Knees, with all the transport
of Devotion I was able, to the Di-
vine Mercy and Protection, I with-
drew out of the Chamber.

In Testimony of all which I have
hereunto subscribed my Name.

J. O. HUDLESTON,
Monk of the H. Order of
St Benedict, and of the
English Congregation.

F I N I S.

